

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

HARTFORD, FRIDAY MORNING, MARCH 30, 1838.

NO. 2.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, BY
REV. ELISHA CUSHMAN.
Office, corner of Main and Asylum Streets,
Third story, entrance on Main Street.

Terms.
Subscribers in the city furnished by the carrier at
\$2.00 per annum.
Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.
All letters and communications on subjects con-
nected with the paper, must be addressed to the Ed-
itor—post paid.

J. H. LATHROP & CO. Printers.

TO THE BAPTISTS OF CONNECTICUT.

The undersigned, a committee appointed by the
brethren of the two Baptist Churches in the City of
Hartford, to enquire whether the wants of the Denom-
ination require the publication of a religious paper in
this State, devoted to the interests of Christ's kingdom,
in connexion with the Baptist Denomination, hav-
ing investigated the subject, are prepared to say, that
there remains no doubt of the strong desire of the
Denomination for such a publication, and of their
willingness and ability to give it a fair support. The
committee are also convinced that no paper published
out of the State, however ably conducted will answer
as a medium of communication between the churches
in this State. These facts being ascertained, the
Committee have delivered to the Rev. Elisha Cush-
man, the names of the subscribers obtained, who will
commence the publication of the Christian Secretary
during the present week, on his own responsibility, as
sole Editor and Publisher. The committee would ap-
peal to the Denomination in behalf of Bro. Cushman
for their liberal patronage. The subscription list
must be much increased to make it a living concern,
and they feel a confidence, that every friend of the
principles held dear by the Baptist Denomination, will
take a personal interest in procuring subscribers and
increasing its circulation. The want of such a medium
of communication has been much felt for the last
few months, and we cannot refrain from congratulating
the Churches and friends of the Denomination, on the
prospect of a speedy remedy in this new publica-
tion. Let every subscriber act as an agent to procure
subscribers and the publication will be amply sustain-
ed.

JEREMIAH BROWN,
ALBERT DAY,
WATERMAN ROBERTS,
AARON CLAPP,
JOSEPH W. DIMOCK,
SAMUEL CHAPMAN. } COMMITTEE.
Hartford, March 19, 1838.

CIRCULAR.

To the Baptist Denomination in the State of Connecticut.

RESPECTED FRIENDS.—It might under other cir-
cumstances be expected, that the subscriber should
offer some reasons for again soliciting the patronage
of his brethren to sustain a weekly Baptist religious
paper to be published in this State. But in this case
he has only to mention the reasons so repeatedly urged
by his brethren themselves, earnestly demanding such a
periodical.

It will be remembered, that when the Christian
Secretary was first commenced in 1822, it was stated
that although there were a sufficient number of pa-
pers then in circulation to answer all the purposes of
religious instruction, and edification, yet something of
a local character was needed to serve the cause of
truth in our own State; such a peculiar advantage
was acknowledged by all to be realized, while the
Christian Secretary was continued. When that pa-
per was sold out and merged into the Gospel Witness,
to be published in New York, it must have been un-
derstood by both parties concerned in the sale, that
the patronage of this State would depend on the will
and convenience of the subscribers to the Christian
Secretary. It was on this ground that the proprietor
in transferring the paper declined giving a pledge for
the continuance of the subscription list, any further
than the good will, and independent choice of the
subscribers should dictate. How far the convenience
of the subscribers was realized, was learned after a
few months, by repeated communications received in
this city, expressing a decided opinion that a paper
published in New York did not, and from the nature
of the case could not, contain the local matter most
interesting to this State.

In consequence of these repeated applications for
the revival of a local paper, the Hartford Baptist As-
sociation, at their last session, in September last,
passed unanimously the following resolutions.

"Resolved, That in the opinion of this Association,
the interests of the denomination greatly need the
aid of a weekly publication, to be published in this
State, like the late Christian Secretary, and that it
ardently desires, that measures necessary to its es-
tablishment, or for the revival of the late paper, be
adopted as soon as circumstances shall warrant the
undertaking.

"Resolved, That should any such measures be car-
ried into successful operation, this Association will
most heartily commend the new publication to the
generous patronage of all its friends, and to the
faithful religious truth generally."

Shortly after this, the New Haven Association held
their annual meeting, at which time a resolution sim-
ilar in substance and spirit, was unanimously adopted.

After so many warm, and decided expressions of
public solicitude on this subject, it appeared evidently
the business of somebody to take measures to ascer-
tain the prospect of success provided such a paper
should be commenced. The two Baptist Churches
in this city therefore, appointed a joint committee
with instructions to issue a prospectus throughout the
State, to ascertain the number of subscribers that
might be realized. This Committee accordingly
proceeded to the object of their appointment. The
result has at length been such, that it is their decided
conviction that the paper can, and must go forward.

Although the number of subscribers is not as yet suf-
ficient to defray the cost, yet in almost every letter
we have received, we find it observed that many
more subscribers can be obtained as soon as the paper
shall appear, and a sufficient time shall be given to
circulate the Prospectus.

Under these hopeful prospects the paper is now
commenced at a risk, with the hope that our brethren
will sufficiently value the importance of such a medi-
um of communication. We throw ourselves upon
the generosity of the Denomination, and it now re-
mains for them to say whether success shall crown
our feeble efforts. Should we judge of the good will
of our brethren, from what we found it to be when we
first issued the Christian Secretary, we shall not des-
pair. We therefore only say—Dear Brethren, imitate
yourselves, and the Christian Secretary will again
awake and LIVE.

ELISHA CUSHMAN.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.
GERMANY.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.
In a letter from Mr. Oncken, published in our
last volume, pp. 306-7, a summary notice was
given of the baptism of ten individuals at Ham-
burg, and the constitution of a church, of six
members, at Berlin. Some interesting details of
these and other occurrences will be found in the
subjoined extracts from his journal.

March 5, 1837. Lord's-day. Blessed be God,
this has been a delightful day to our souls. The
meeting was numerously attended in the morning,
many strangers were present. Under the dis-
course, founded on Luke xv: 11-23, a deep im-
pression was made on some, who are still with-
out.

While surrounding the table of our Lord, we
experienced his gracious presence; our hearts
were melted, and the Lord commanded his Spirit
to blow on his garden. Holy joy and gratitude
appeared to fill every heart. Oh, how blessed, to
have a name and a place among God's children!

"My willing soul would stay,
In such a frame as this."

In the evening I detached a number of our
brethren to hold a prayer-meeting at brother
Lange's, fearing there would not be sufficient
room for strangers, at our usual place for preach-
ing. In the afternoon I had a long conversation
with a Jew, to whom I showed his danger, and
his only way of escape by applying to the Lord
Jesus Christ. He listened with attention, and
promised to call again.

7. Two new applicants for baptism, called to-
day. From the conversation I had with them, I
doubt not but that both have been taught by the
Spirit of God. Both told me that they placed all
their hope for pardon on the precious blood of
Christ, and that they wished to follow him, to the
end of their lives. Honor, glory, and blessing be
to the true Jehovah, for all the displays of his
grace among us.

12. Lord's-day. Another blessed day of sa-
cred rest to me and my dear people. The attend-
ance at my house in the morning was still more
numerous. Some of my hearers were deeply af-
fected, especially an old gentleman from the country,
formerly a physician, but at present a farmer.
His attention was drawn to the truth, through
one of our brethren, which, I doubt not, will end
in his conversion to God. I hope the Spirit of
God has commenced a good work in him. He
told one of our brethren, the bible had been read
more in his house during the last month, than in
twenty years preceding his acquaintance with us.
The village where he resides, about ten miles
from the city, is inhabited by a people given up to
the works of darkness. He has resolved already,
to attempt something for their spiritual good. He
promised to call on me, in the course of the week,
to be supplied with tracts, for distribution.

In the afternoon, I went down to Altona, in
company with such of our members as are con-
versant with the English language, and preached
on board the brig Hartlepool, Capt. Hudson,
who, with nearly the whole of his crew, are serv-
ing the Lord. We enjoyed with these simple
hearted Christians, a delightful season, and re-
turned to the city refreshed in our spirit. Received
also most gratifying news from Jerer, through
a young man from that place, who has been re-
cently converted. He told me that one of the
brethren whom I baptised last autumn, at Olden-
burg, had been instrumental of bringing him, and
two other persons at Jerer, to the knowledge of
Christ, partly by conversing with the people, and
partly through the distribution of religious tracts.
Jerer is a small town, bordering on East-Fries-
land, and is altogether destitute of a preached gos-
pel. Blessed be the Lord, that light is at last
arising in this land of darkness.

13. Three young women, who, for the last
three months, regularly attended on my ministry,
expressed their wish to-day, to be joined to the
church. I have conversed with them, and trust,
the Spirit of Christ has convinced them of sin,
and the necessity of a Savior. But they need,
still, much instruction, and I proposed to meet
them once a week for this purpose, which they
gladly acceded to.

17. Brother H., who has been on a visit to his
native place in Hessa, returned to-day, after an
absence of three months, apparently uninjured in
his spirit, though he had been surrounded by op-
ponents of the gospel. The tracts he took with
him had been all distributed, and generally well
received. He has conversed with many persons
on the one thing needful.

19. Lord's day. The attendance at our pla-
ces of preaching is most encouraging. At the
English prayer-meeting, upwards of twenty per-
sons attended, among them a pious English cap-
tain, with his crew, who gave much animation to
our assembly, by their simple and fervent prayers.

27. The brother from Jerer, and brother B.,
were this day baptised in the Elbe.

30. Baptised, this day, the following sisters,
Halero, Kratzman, Ave, Nuchter, and Ladiges.
Mr. Lamb from America, and several other friends,
were present.

April 2. Lord's-day. Enjoyed much assis-
tance from above, in dispensing the word of life
to my hearers, and a deep impression was evident-

ly produced. We had a rich feast, in commem-
orating our Savior's death. We had sweet fellow-
ship with our risen Lord, and with each other.
Immediately after the communion, we had an
English prayer-meeting.

In the afternoon Dr. Z. visited me, and expressed
his wish to receive the initiatory ordinance of
the gospel, and unite himself with the church.
The conversion of this brother, who has nearly
reached his seventieth year, has been a source of
inexpressible joy to me and my brethren, and has
greatly encouraged me in my work. The Dr. is
a native of Holland, and enjoyed a religious edu-
cation, but not having experienced its power, had
lived without hope and without God in the world.
He was induced to attend our meeting about three
months ago, and was so impressed the first time
he attended, that since then he has constantly
listened with deep attention to the truths preach-
ed, though he lives at a distance of ten miles from
the city. He appears to be fully convinced of his
lost state by nature, which has led him to flee to
the cross of Christ for mercy. He now rejoices
in God our Savior, and love to him constrains
him to obey his commands. Dr. Z. having been
well instructed in the truths of the bible, in his
youth, he soon understood the plan of salvation,
when the Holy Spirit began to enlighten him.

24. Berlin. I visit this city in consequence
of a friendly invitation from a dear Christian
brother, with whom I have been acquainted for
several years. He and several of his friends have
been much exercised on the subject of believers'
baptism. I have met them every evening since
my arrival. Our discussions have been highly
interesting; and though carried on with much
warmth and energy, it was always in a spirit
which fully proved the genuine christianity even of
the brethren who opposed. Many new and
curious objections were raised against our prac-
tice, which had their foundation in the old ortho-
dox Lutheran views of the sacraments. We all
agreed perfectly as to the ordinance itself, that it
is rightly administered only by baptism. Our
discussions always ended in the most friendly and
Christian manner, with prayer and praise, finding
that we were perfectly of one heart and mind, on
this great truth—that all our salvation is in the
finished work of the Lord Jesus Christ.

26. After much prayer, and many hard strug-
gles, three of God's dear children have deter-
mined to follow their Lord and Master in all things,
whatever it may cost them; they have accord-
ingly applied to me, to be baptized in the name of
the true Jehovah. I have been with one of the
brethren into the country, to fix on a suitable
spot for the administration of the ordinance. My
heart leaps for joy at the blessed prospect before
me; the ordinance will be administered God,
willing, to-morrow.

I have preached several times, at the brother's
house, with whom I am staying;—from twenty
to twenty-five persons might be present each
time. These seasons were greatly blessed to
most of us, and I found it delightful to be engaged
in my Redeemer's cause.

May 13. My intention to administer the or-
dinance of baptism, as stated above, has been
prevented hitherto, through rather a severe illness
from which I am now recovering. But I have
been chastened for my profit, and have abundant
cause to thank my gracious and faithful Lord for
the trial which he sent me. It gave me more
time to examine myself, and devote more time to
heart-work, than when fully engaged in my call-
ing. Though I had a deeper insight into my
helpless, lost and wicked condition by nature, I
had, at the same time, the most certain assurance
of an interest in my Redeemer; his blood and
righteousness I felt were mine; and but for the
hope of doing or suffering a little more for my
Lord, I could have desired to depart, and be with
Christ. I experienced much attention and love
from Christian friends, who assembled every
night in an adjoining room, to pray for my recov-
ery. During my illness three other friends have
been convinced that it is their duty to follow their
Lord in all things, and they have accordingly ap-
plied to me for baptism. It was my unspeakable
joy to accompany this little band six in number,
this morning, at day-break, to a beautiful lake,
about four English miles from the city. We
were favored by the smiles of heaven and earth.
It was the first warm and cloudless morning we
have enjoyed this month. The sun was gilding
the eastern sky, and ushering in the light of day,
and the feathery tribes were singing, "the hand
that made us is divine." When we arrived at the
Rummelsbarger See, all was peace around, and
thanks be to God, all was peace within. After
we had once more called on the name of the
Lord, we descended into the water, commencing
with my old friend, br. Lehmann, who, as he
came up out of the water, blessed and magnified
the God of his salvation. The ordinance was to
me the most solemn and edifying I have witness-
ed. All thy ways, dear Lord, are ways of pleas-
antness, and all thy paths are paths of peace.

In the evening, the church was organized,
though, as yet, no elder has been chosen. I af-
terward gave a short address preparatory to the
Lord's supper.

14. Lord's-day. Preached this morning to a
much larger number of hearers, than attended
the previous Sabbath. My bed-chamber, and an
adjoining room were filled. Though still very
weak, the Lord granted much assistance, and I
got well through the service, with edification to
myself and, I hope, benefit to my hearers. In
the afternoon I assembled with the church, when
we commemorated the Savior's dying love, in
which we enjoyed his gracious presence and
blessing. Preached again in the evening to a
large assembly. After the service, a gentleman
offered his house for preaching on the ensuing
holidays.

17. Preached both yesterday and the day be-
fore, at the house of the gentleman alluded to.
We had excellent accommodations, and upwards
of a hundred attentive hearers might be present
each time. The Lord was evidently among us;

the word appeared to reach the hearts of my
hearers; many tears flowed,—I trust tears of
godly sorrow.

It is now high time to take my departure, as I
am no longer safe here. Blessed be God, that he
has so graciously protected me during my stay
in this city, and that I have not fallen into the
hands of the police or gens d'armes who are ever
on the look-out for poor heretics like myself.
May our gracious God and Savior bless the seed
that has been sown, and strengthen the little
band who have dared to leave the world and fol-
low Christ.

24. Hamburg. Returned here yesterday, af-
ter having had a slight relapse of my disorder at
Ludwigslust, which detained me three days.
Had several opportunities, on the road, of preach-
ing the gospel, distributing tracts, and advocating
the temperance cause. In the mail from Berlin,
I met with a lady who was under great distress
of mind, on account of a man who had committed
suicide, to which she feared she had been access-
ory. The individual had stolen at her house, at
which he was detected. It was her, and her hus-
band's intention at the earnest entreaties of the
culprit, to let him go, with a severe reprimand,
when a worldly acquaintance stepped in, and ad-
vised them strongly to give him into the hands of
justice. They were persuaded to do so, when the
unhappy man laid violent hands on himself,
on the first night of his imprisonment. I was
enabled to present to her the fullness of the gos-
pel, the power and efficacy of Christ's blood, and
exhorted her to confess her sin unto the Lord, in
having been perhaps too severe, and flee to the
peace-speaking blood of Christ. She listened
with deep attention, and expressed her gratitude
that God in his good providence had brought us
together.

June 25. Baptized this day br. Dr. Zwill, and
br. Frels, from Oldenburg. I have had much
trouble for the last month with some unruly mem-
bers in the church, which has injured my only
partially restored health; but thanks be to his
gracious name, I have been supported, and we
once more enjoy peace.

July 15. Baptized this day, br. Carl August
Waldhauer, from Wussensfeld near Leipzig.

16. Brethren Waldhauer, and Frels, unable
to obtain work here, left us to-day. They were
well supplied with tracts. I exhorted them to
live near to their Saviour, and keep close to the
word of God, and commanded them to God in
prayer.

17. A woman called, who has attended a few
times under my preaching. She expressed a de-
sire to know the truth. I proposed to instruct
her, and appointed the time when we are to
meet.

20. A young man from Bavaria, apparently
under conviction of sin, and anxious to flee from
the wrath to come, who has for some time at-
tended at our place of worship, visited me; and
expressed his wish to receive further instruction
in the truths of the bible. I readily acceded to
his wish, and appointed the time for instruction.

25. Another young man applied to-day for
instruction in divine things. He stated, that ever
since he attended our place of worship, he had
been deeply impressed with the importance of
true religion.

August 8. Blessed be God! for the success
which attends my feeble labors. Another very
hopeful man called on me to-day. He is under
deep conviction of his sins, and wishes to know
what he must do to be saved. I pointed him to
the only refuge for the guilty. He also wishes
to receive further instruction. I have thus again
four precious souls, who bid fair for heaven, to in-
struct more perfectly in the blessed truths of the
gospel. Lord, do thou teach me! that so I may
be able to teach others.

27. Br. Lange has just returned from an in-
teresting tour into different parts of Hanover.
He distributed about 2000 tracts, and conducted
many religious meetings, for prayer and exound-
ing the scriptures. The Lord has granted him
his protection, so that he has escaped the vigil-
ance of the gens d'armes.

I returned this week from Eppendorf, where I
have been for a month, during the night and
some part of the day, for the benefit of my health.
The means employed have been blessed, and I
feel considerably better. About fifty families in
the village, were supplied with tracts, and some
with New Testaments. On my walks to and
from the city, I had also many opportunities to
supply the foot-passengers I met, with temperance
and other tracts, which were always well re-
ceived. I distributed, on the whole, in this way,
about five hundred copies. The people in the
village, are without the gospel—ignorant of God,
and live without Him in the world. Drunken-
ness, and the profanation of the Lord's day are
quite universal.

28. Lord's day. Closed my instruction with
my six catechumens this day. I hope they are
resting on the Lord Jesus and his finished work,
and that they will continue steadfast in the apos-
tles' doctrines, &c.

Three females, who proposed themselves to the
church some time ago, but were not admitted, on
account of their imperfect knowledge of the way
of salvation, have continued to attend with dili-
gence on the means of grace, and are, I hope,
now in such a state, that the church will be able
to receive them with comfort.

LOVE.

Nothing of an abiding nature can be done with-
out love, that love which arises from Christian
principles, and is kept up by close walking with
God. Humility, holiness, faith, hope, gratitude,
all these working in their degree, dilate the con-
tracted heart. In proportion to the intenseness of
them is the intenseness of our love. Where there
is nothing of them, all that looks like love is self-
ish, depraved, earthly principle. I see a vast
quantity of rubbish, spurious love, animal warmth,
sanguine self-complacency, self-righteous exer-
tion, usurping the place of love, wearing its garb,
talking its language. T. T. Thomson.

SHORT ANSWERS TO THEOLOGICAL QUESTIONS.

1. Why do you believe there is a God?
Ans. Because in myself and in things around
me, I find existence which begins, and which is
liable to change. Now, whatever begins must
have a cause. Self-production is a contradiction,
because it supposes that a being can exist before
it does exist, and be at the same time cause and
effect, which is absurd. Production by chance is
a contradiction, for it is the same as to say that
existence is caused by nothing, that is, has no
cause. But it is self-evident that every effect
must have a cause.

The changes also in the visible creation show
that these things are not self-existent, for that
which is self-existent can be liable to no exterior
influence, and therefore liable to no change. But
if things are not self-existent, they must have a
cause, an adequate cause.

Again, I believe there is a God, from the mani-
fest contrivance and design which appear in every
part of the visible creation. Examine the
structure of the most humble vegetable or insect;
examine the structure of the human body; exam-
ine the combination of elements in air, or water,
and witness the provision everywhere made for
the accomplishment of some end. Now contri-
vance proves a contriver, design a designer. Who
ever saw a watch, a mill, or a house, and did not
at once conclude that they had an author. Much
more does the contrivance and adaptation of the
works of creation, show the existence of an intel-
ligent author. Heb. iii: 4. "Every house is
built by some man, but he that built all things
is God."—Hartford Watchman.

DEATH OF SAILORS.

How affecting, how appalling the statement,
that "for every sixteen sailors who die of all dis-
eases, eleven die by drowning or in wrecks."

It appears by a report of a committee of Parlia-
ment on the extent of loss in property and lives
at sea, that between 1833 and 1835, inclusive,
there were 1573 vessels stranded or wrecked, and
during the same period, there were 129 vessels
missing or lost, making a total of 1702 vessels
wrecked, and missing in the period of three years.
The amount of property in these vessels was be-
lieved to be \$810,000, while 2682 lives were lost
at the same time.

On our coast, it appears by the Sailor's Maga-
zine, for January, 1837, that 316 vessels and 826
lives were lost in 1836. Now estimate the value
of each vessel and cargo at \$20,000, we have the
amount of 6,320,000 dollars lost the last year by
shipwrecks.

Well indeed, might an ancient philosopher in-
quire, when distributing the human race into the
two classes of the living and the dead, "who can
determine in what class we are to enter the
names of those on the sea?" At this moment,
perhaps, while the reader is quietly perusing these
lines, the sea, in some parts, is lashed into fury.
Deep is calling unto deep. A vessel is stagger-
ing and plunging from the mountain waves down
into the roaring caverns. Death is raging around
it, seeking for its prey. A moment longer—a
nail starts, a seam yawns, the masts plunge over
the side; the sea enters, and the vessel disap-
pears. So literally and emphatically true is it of
the seaman, that there is but a step between him
and death!

How affecting to think that the great majority
of those who have perished at sea, were cut off
suddenly in the prime of life. The earth is the
grave of infantine weakness, of diseased emacia-
tion, of worn out age, but the ocean is the tomb
of the young, the vigorous, the brave. While yet
they were full of heart and hope, buoyant as the
bark in which they had careered over the waves,
the lightning smote them, or the boom struck
them overboard; they fell from aloft, or the resis-
tless wave snatched them from the deck; the
ship sprung a leak, or stranded, or struck; the
boat sunk, or the tempest gathered, burst, and
overwhelmed them. "Thou didst blow with thy
wind, the sea covered them, they sank like lead
in the mighty waters." Under circumstances the
most unfavorable for reflection or prayer, "in a
moment, in the twinkling of an eye," they passed
into the presence of their judge!

How affecting to anticipate the day when
"the sea shall give up the dead which were in it;"
when

"From out their watery beds, the Ocean's dead,
Renewed, shall, on the unstirring billows stand,
From pole to pole, thick covering all the sea."

How appalling to reflect, that of the countless
hosts which the sea shall then surrender, up-
more numerous than its waves, the great mass
perished suddenly, "went down quick," and oh!
what ground there is to fear that they died un-
prepared, died in anger with death—died, and
"gave no sign," but that of impenitence—died and
offered no prayer but that of horrid imprecation—
died amidst noise and tumult, hostile to salutary
reflection!

And shall we wait till the sea give up its dead,
before we awake to a sense of our responsibility?
Shall we delay till we see them standing for judg-
ment, before we begin to weigh their claims, or
to consider the consequence of our guilty neglect?
shall the hosts of those who will then arise un-
prepared, go on augmenting, and we make no
combined effort to prevent it?

Rev. John Harris.

That dear saint of God, David Brainerd, is truly
a man after my own heart. Although I can-
not go half way with him in spirituality and de-
votion, I cordially unite with him in such of his
holy breathings as I have attained unto.—How
sweet and wise, like him and the saints of old, to
pass through this world as a serious and conside-
rate stranger. Henry Martin.

Mr. Wolff.—A letter from Mr. Wolff, the
converted Jew, appears in the London Post, 31st
ult. It is dated Cowes, Isle of Wight, Jan. 29.
He complains of bad health, and intimates that
he is fast hastening to the grave.

RELIGIOUS.

ON THE NECESSITY OF CHRISTIAN EXERTION IN
BEHALF OF THE JEWS.

His soul was grieved for the misery of Israel.
Judges, x. 16.

MR. EDITOR.—To a contemplative and sensitive mind, the present melancholy and degraded condition of the Jews, the ancient people of God, when contrasted with their once exalted station, can scarcely fail of conveying sentiments and feelings of compassion and sympathy. Their Temple, once the favored dwelling-place of the visible presence of Jehovah, now raised to the ground—their altars, once smoking with the victims of divine appointment, now thrown down—the fire of their incense, once sending forth a delightful fragrance, pleasant to the smell of the great King of Zion, now put out for ever—their city and country, once the pride of the earth, the dwelling-place of patriarchs, prophets, and priests, and even of the blessed Jesus himself, now a heap of desolation and ruins (“Who would have believed that the Kings of the earth should have entered the gates of Jerusalem?”)—their scattered bands, now driven into every nation under the Sun, “an astonishment, a proverb, and a by-word, among all nations, whither the Lord hath led them,”—and those that remain to witness the mournful devastation of their devoted country, the powerless vassals of cruel and merciless oppressors,—all exhibit the sad indications of departed glory. Surely then, I say, even such a mind, (though unawakened to a consideration of the spiritual darkness of the Jew,) when reflecting on these things, would be “grieved for the misery of Israel.” But when the Christian contemplates the Jew, he beholds him enduring the frowns of an offended God,—he views him suffering under the penal consequences of that awful imprecation of divine vengeance, which still cries out against the devoted descendants of those who imbrued their hands in the murder of the Prince of Life—“his soul will, in the highest sense, be grieved for the misery of Israel.” It is true, a feeling of indignation and abhorrence may justly arise in his bosom, whilst contemplating the Jew as allied to the authors of that sin which completed the measure of the iniquities of Jerusalem, already stained with the blood of prophets, and righteous men;—but when he remembers that it was his own sins which were the procuring cause, he will turn with compassion to weep over this melancholy and awful exhibition of human depravity and guilt, and like his divine Redeemer, will say, “Father forgive them for they know not what they do.”

Such, one might suppose, would be the natural and legitimate effect produced on the mind of a Christian, when he turned his attention towards the interesting subject, now under consideration. What was the effect produced on the mind of the Saviour, when in the vision of prophecy he foresaw the approaching calamities which already threatened this blinded and unhappy people? Let us turn to that affecting record of his tender sympathy which we find in the 19th chapter of Luke. “When he was come near, he beheld the city, and wept over it; saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes.”—What was the effect produced upon the mind of the Apostle Paul? Let us read the affectionate effusions of his heart, preserved to us in the 9th chapter of the Romans. When lamenting over the apostasy of the Jews, he utters in, with a solemn preface, that declaration of his feelings which we there find: “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart.” But alas! with multitudes of Christians of the present day, “the misery of Israel” seems to be a matter which has escaped their notice and attention; and whilst they are sending forth their missionaries to the Gentile, Israel is neglected and almost forgotten. That this neglect on the part of Christians is mainly attributable to the circumstance of their attention not having been sufficiently drawn to the subject, I am constrained to persuade myself, since no reasonable motive can be assigned for the neglect; but lest any should suppose that such neglect is an indication of some undiscovered objection lying at the foundation of such exertions, I would briefly mention a few considerations which tend to shew in a forcible manner, the obligations Christians are under to attempt the conversions of the Jews.

That some distinct effort is necessary to be made, in order to bring the Jews under the sound of the Gospel, few that are at all acquainted with the matter will be disposed to deny; and that there is ample scope for exertion, and Christian liberality, and zeal, will probably be as little doubted. I would observe then, as indicative of the obligation which exists—

1. *That the commission of Christ to his Apostles is universal.*—“Go ye into all the world, and preach the Gospel to every creature.”—Mark xvi. 15. The commission of the Divine Redeemer being thus expressed in general terms, we are bound to interpret it in the largest and most ample manner which the words will justify; and if it be so interpreted, it is plain to every one that the Jew must be included; and he who would deny this extent of the commission ought to produce some saving clause by which the general terms are affected or restrained. This, however, I apprehend cannot be done; and till it is, the solemn commission of our Lord, given by himself to his Apostles, immediately before his ascension, is an incontestable argument in proof of the obligations which lie upon Christians, to preach the Gospel to the Jews. Lest, however, any should still be inclined to doubt the extent of the commission for which I plead, I allege the instructions which our Lord Jesus himself gave, in his final discourse with his disciples previous to his ascension, recorded by Luke xxiv. 46, 47. “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.” I adduce,

2. *The example and practice of Christ and his Apostles.* The ministry of our Lord Jesus himself was almost wholly confined to the Jewish nation. To the Syrophenician woman he observed, “It is not meet to take the children’s bread, and cast

it to dogs.”—Matt. xv. 26. When he gave his first charge to his Apostles, as recorded by Matthew, (ch. x. 5 and 6,) he directs thus, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” The Acts of the Apostles every where shew that the Gospel was to be first offered to the Jews. Perhaps it may be said that the Gospel having been once offered to the Jews, (which multitudes of them indeed believed, but many more rejected,) the instructions of our Lord have been sufficiently complied with; to this I answer, the commission as above explained and understood is perpetual, and cannot therefore be restricted to any particular age or time. I observe,

3. *The promises of God, yet remaining to be fulfilled,* afforded ample encouragement to the exertions of Christians on behalf of the Jews. Whatever doubt or controversy may exist, as to the true interpretation of some of the Prophecies relating to the conversion and restoration of the Jews, there seems to be what is amply sufficient, both from the Old and New Testaments, to warrant the conclusion, that the veil of unbelief will be removed, and that they shall “turn to serve the Lord their God, and David their King, in the latter days.” Here, perhaps, it may be objected to any exertion on behalf of the Jews by Christians, that it is in vain to attempt it, inasmuch as it appears from the prophecies, the conversion of the Jews will be miraculous and sudden. To this, it is answered, that however that may be, “the times and the seasons are in the hands of the Father,” and duty and obedience are ours. God’s kingdom of grace is a kingdom of means, and if the command be plain, we are not to hesitate in fulfilling it. I observe,

4. *The special claims which the Jews have upon believers* are very strong. The claims of the Jews on the love of Christ are very forcibly delineated by the Apostle Paul, in the 11th chapter of his Epistle to the Romans. Let us remember, that to the Jews, under God, we are indebted principally, and primarily, for that Gospel light and knowledge which we now enjoy. For a long succession of ages they were the only accredited repositories of the Oracles of God. Patriarchs, prophets, and illustrious worthies, “of whom the world was not worthy,” adorn their ancestry. To them appertain the giving of the Law, and the promises. Our Lord himself, was according to the flesh, a Jew. The Apostles, and most of the first preachers of the Gospel, were Jews. The claims, therefore, of the Jewish nation, upon believers of the present day, are easily discerned to be by no means inconsiderable.

THE CHRISTIAN’S HAPPINESS.

“Christians might avoid much trouble and inconvenience, if they would only believe what they profess—that God is able to make them happy without any thing else. They imagine that if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case—God has been depriving me of one blessing after another, but as every one was removed, he has come in and filled up its place; and now when I am happier than ever I was in my life before, or ever expected to be: and if I had believed this twenty years ago; I might have been spared much anxiety. If God had told me some time ago, that he was about to make me as happy as I could be in this world, and then had told me he should begin by crippling me in all my limbs, and removing me from all my usual sources of enjoyment; I should have thought it a very strange mode of accomplishing his purpose. And yet, how is this wisdom manifest even in this! for if you should see a man shut up in a close room, idolizing a set of lamps, and rejoicing in their light, and you wished to make him truly happy, you would begin by blowing out all his lamps, and then throw open the shutters to let in the light of heaven.”

“Suppose a son is walking with his father, in whose wisdom he places the most entire confidence. He follows wherever his father leads, though it may be through thorns and briars, cheerfully and contentedly. Another son he will suppose, distrusts his father’s wisdom and love, and when the path is rough or uneven, begins to murmur or repine, wishing that he might be allowed to choose his own path; and though he is obliged to follow, it is with great reluctance and discontent. Now the reason that Christians in general do not enjoy more of God’s presence, is, that they are not willing to walk in his path, when it crosses their own inclinations. But we shall never be happy, until we acquiesce with perfect cheerfulness in all his decisions, and follow wherever he leads without a murmur.”—Payson.

PIOUS CUSTOMS OF THE SWISS.

It is the custom, in the valleys of the canton of Berne, whenever the father of a family builds a house, and the walls are raised to their full height to request a minister to pray to God inside. The workmen, and such as are to assist in finishing the house, meet together and unite in thanking the Lord for his care hitherto, and entreat a continuance of it, through the more dangerous part that remains. “This prayer,” observes Mr. Panlet, the pastor of Contelary, “when made in faith, redoubles one’s strength, and removes all fear of danger.” “If God be for us, who can be against us?” observed an old carpenter to this same minister, when he advised him not to expose himself too incautiously. A blessing terminates this pious ceremony; the pastor retires, the workmen return to their labors, and the noise of hammers begins to be heard again. How pleasing it is to see a practical acknowledgement of the truth—“*Except the Lord build the house, they labor in vain that build it!*”

The following practice is also general amongst the inhabitants of the Alps. The shepherd’s horn in the Alpine regions is the signal for a solemn and religious duty, and is used for a much more noble purpose than the mere recall of the cattle from the pasturage. When the sun has quitted the valley, and his lingering beams still cast a glow of fading light on the snowy summits of the mountains, the shepherd, whose hut is placed on the highest Alp, grasps his horn and pronounces this speaking trumpet the solemn injunction to the world below—“*Praise ye the Lord!*” Every shepherd in the neighborhood,

who catches this sound in succession, repeats the same sentence at the door of his cabin. Thus, perhaps, for a quarter of an hour, the cliffs and rocky precipices fling to each other oft repeated echoes of the sublime, “Praise ye the Lord!” A solemn stillness succeeds the last reverberation, and all kneel bare-headed, and in silent devotion, till darkness rests upon the earth, and veils the towering mountains. Again the horn sounds, and the peaceful, social, “good night!” once more awakens the echoes. Hills, vales and rocky cliffs, and all, sink to rest.—*Oriental key to the Scriptures.*

THE HAPPINESS OF SEPARATE SPIRITS.

I have been much engaged lately in reflecting on the mode of existence, and the happiness of human spirits in the invisible world. My present paper shall be occupied with the latter branch of this interesting subject. So far as our present conceptions go, we cannot conceive of a spirit in a state of unconsciousness. However detached from a connection with matter, its perceptions of what is pleasing, or what is painful must be as acute, as in any former mode of existence; perhaps much more so, from the very circumstance of its freedom from matter and all gross objects. The idea of the soul sleeping till the resurrection of the dead can only be supported on the principle of the soul being a material substance; an idea unsupported by true philosophy, and completely at issue with divine revelation. At present, however, I have no concern with this opinion, taking for granted that a holy spirit is completely happy, or at least perfectly so on its disunion from the body.

Some who have speculated on future felicity, have supposed, as the works of Deity are numerous beyond our conception, truly sublime, magnificent, and infinitely various, that intellectual beings who are in a state of happy disunion from matter, spend the years of immortality in passing from planet to planet, from world to world, and from system to system, examining all the wonderful varieties of creating power, infinite skill, and divine benevolence; also, that the advantages spirits in another state of being will possess for this employment will impart to them a peculiar interest. Unfettered by grossness, unclouded by ignorance, perfectly pure, and every emotion in the highest accordance and harmony with the Lord of the Universe, every fresh excursion amongst the works of God will afford the innumerable minerals in the bowels of the earth, with the immense variety of animate and inanimate beings in the mighty ocean, how should we exclaim with the adoring Psalmist, “All thy works praise thee!” But how much wider the range, how much more free the excursions of a happy spirit in the full smile of Divine favor, and perfectly prepared by the expansion of all its powers, the absence of every shade, and the full display of divine perfections, with the universe thrown open before it, for entering into the works of God!

Shall we suppose, also, that the worlds which we see, and worlds unnumbered, are filled with holy intelligences who never fail, and whose knowledge of the Creator has never been beclouded by sin; what millions then, of new associates shall we meet, and who all will add to our felicity by displaying their own! Nor am I aware that such an idea is at issue with the contents of that Holy Book, which alone is our guide to immortality. That heaven-inspired volume was given more especially to teach us the apostasy of man, and the infinite grace of God in his recovery from ruin.

And yet this representation of things seems not fully to come up to the view the Bible opens of future felicity. We are frequently reminded in the sacred volume, that the presence of God is the source of all happiness. “In thy presence is fullness of joy, at thy right hand are pleasures for evermore,” Psal. xvi. 11. “We are confident, and willing rather to be absent from the body, and to be present with the Lord,” 2d Cor. v. 6. A secure Lord seems to refer to a constant residence with himself, and the full display of his excellencies, as the constant source of imperishable felicity. “Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me,” John xvii. 24. And to the same point tended the mind of the apostle when very near an eternal world, “Having a desire to depart, and be with Christ which is far better,” Phil. i. 23. It is true, the glory of the Deity can never be localized, and hence creatures in every place must be where God is, and may there have as full and as intimate discoveries of God as elsewhere; but the humanity of Christ will from the necessity of its nature be in one place, and cannot be in two places at the same moment. But wherever he is, all will see him, have immediate intercourse with, and derive from his presence ineffable joy.

Yet it may be objected, that to render a creature stationary in the present world, even in a spot far as the garden of Eden, would offer a mortal wound to its felicity. But this remark can scarcely be urged to a constant residence with himself, and the full display of his excellencies, as the constant source of imperishable felicity. In every view of the subject this remark will appear just.

1. God has withdrawn his presence from objects within the sight of a depraved mind. Hence it is, that the mind of man, though so much narrowed and shrivelled by the fall, is yet more expansive than the objects in view, and can embrace infinitely more than lies within its grasp. From the same cause it is, that distant objects are invested with a peculiar charm only when distant; but when by possession they become familiar, the spell is broken, and the charm has vanished, and what appeared lovely ceases to be loved, what was thought wonderful excites no surprise.

2. The being who presents himself to the mind in another world, is infinitely beyond the grasp of its most enlarged powers. Nor, whatever expansion the powers of the mind are capable of through immortal existence will that mind be one degree nearer the comprehension of its object; the mind will still be finite, and the source of its blessedness infinite. Same-ness, repetition, and equal conception, arise not from the greatness of the mind, so much as from its depravity and weakness, combined with the comparative littleness and poverty of the objects of its contemplation. In eternity we shall be in his presence who “fillets all in all.”

3. One created object presented to the mind, embraces in itself but a very diminutive portion of good. Indeed it may be justly questioned whether any creature on earth contains any good suited to an immortal mind, since God in judgment retired from immediate converse with man. But if any good is found in this world, that good is in portions so small, as to convey the most feeble notion of inherent excellence. Hence we want numbers as auxiliary one to another, and hope to perfect our happiness by the multitude and magnitude of those objects. But nothing that is good, nothing that is sublime, glorious, and excellent can possibly exist in a creature, which is not in the Creator in a degree infinitely superior. Nothing can exist in the universe that has excellency attached to it, or pervading its being, but what excellency must necessarily be emanated from Deity. Whatever can give birth to legitimate pleasure, or peace, satisfaction or joy, animation or extacy, can only arise from some assimilation that object has to the Author of its existence. Upon this principle it will be manifest, that the nearer a mind approximates to Deity, the less will it be disposed to seek any other object, and the more perfect, complete, and unchangeable will be its felicity.

3. Our best blessings, so far as they spring from created sources, fall of communicating happiness, and lead us to be constantly fitting from scene to scene,

because they are under the curse of human apostasy. The ground is accursed for man’s sake, and all upon its surface groans under the same burden. This curse seems to enter into the composition of all that is terrestrial, and the elements of nature are amalgamated with death, misery, and woe. The spring which dances before us in all its youth and gaiety, is but the commencement of decay and the preface to a succeeding winter. But in heaven there is no curse. The elements of spiritual happiness are pure and unmixed. Whilst the powers of the mind flourish in eternal vigor, the fields of paradise are forever incapable of decay, but bloom in eternal spring. The blessing of God pervades all that meets the eye, is mingled with all that penetrates the mind. The object in possession is indefectible good, needs no auxiliary, and in value can admit of no increase. The Being, towards whose full enjoyment the holy mind is ever ascending, is the ever living, and the ever blessed God.

From the Christian Watchman.
DUELLING.

It is certainly worthy of special notice, that the late fatal duel between Graves and Cilley is causing such a multitude of strictures throughout our wide Republic. Every paper we receive is full of condemnation of this barbarous custom. Our most eminent ministers have taken upon the theme, and are showing the wickedness of those who are thus violating the laws of both God and man. Men of higher standing and of more distinguished talents than these, have frequently disgraced our country on our blood-stained “*Hoboken*,” without producing such a tremor in the public mind; but the extraordinary excitement which this duel is producing, springs, we think, from the fact, that the public now see the terrible feature of the laws of honor, which even force men, who have no enmity to each other, to become murderers. The late brutal combat has given a new edge to the already acute feelings of society on this subject; hence the firm and loud declamations which are now heard bursting forth from every man, in whose bosom dwell the principles of true courage, the impulse of pure humanity. The expressions of public opinion are now so emphatic, that we think they will produce such Legislative enactments, as will do much to prevent this bloody source of crime and human misery. Should this be so, we shall see good results growing out of this flagrant outrage committed by our law makers, against all their sacred statutes.

It is not our province to canvass the conduct of these who have used this heart piercing event, for political effect;—we leave them to the bitter chidings of their own consciences. But we do think it to be our duty to point out the sad mistake of those who have spoken of the high parentage the distinguished standing, the eminent talents, and as a husband and father, of the amiability of him who happened to fall, as though such graces do, in some degree, extenuate the crime of the duellist. Such traits ought to nerve his moral courage to decline all participation with this enormous practice. Now we believe that both parties stood on the same elevated and responsible ground, with regard to their tender ties and love of country, before they took in hand the murderous rifle, and sent their death lead to a brother’s heart. They each took the deadly aim, and were both equally guilty in the sight of Heaven. All attempts, then, to draw a distinction between them, in consequence of the fatality of the issue, are in our opinion, partial, and calculated to neutralize the tone of condemnation, which is now heard around us.

We wish here to be understood; and with reference to the disposition which is exciting sympathy for the dead, which is in fact saying that the previous virtues of the duellist, lessens the crime of his murderous act, we must observe, that the course which the Justices of our Supreme Court adopted in refusing to add pomp to the funeral in Washington, and sanction to the causes of it, was the right one, and which illustrates our meaning, however weak may be our language in conveying it. They set an example which, had its spirit been followed by Congress, and by many of our presses, would have cast a real, and irresistible frown upon this violation of all that is consistent in Congress, and sacred in civil society. We must then repeat, that we think every palliative to duelling, in the shape of eulogy of him who falls, goes directly to countenance it. With an unblurred vision we do not see how any one can take a different view of this subject.

Let us not then weaken our efforts, by trying to discover which of the parties of the late duel was most to blame, and which honored most the code of honor!—but, may we all, as a religious and moral people, as an intelligent and patriotic jury, bring in a verdict against a practice, which has sent so many of our enlightened statesmen, gallant soldiers, endeared fathers, beloved brothers and esteemed friends to their untimely and dishonored graves. Nothing more is necessary to check this heinousness, but the united emphasis of the public voice. Let it be distinctly heard on every hill-top, and in every vale, echoing the truth, that every duellist is, in the sight of community a coward, and in the eye of the law a MURDERER,—and must be brought to suffer the penalty of his crime;—then, the great reformation will be accomplished which every friend of his country, and of humanity desires.

We know that the great Washington was too brave a man to fight a duel. His country’s battle ground was his field of action; nor did the artillery of the enemy ever frighten him from his duty in securing the blessing of liberty. We might mention our Franklin and other master spirits of our revolution, who were too good and wise to become criminals, to be recreant to their country’s claims, and throw away their honor and their lives in personal combat.

We will close our article by repeating an anecdote, which, while it pours contempt upon a challenge, sheds an unfading lustre on one of the distinguished sons of Massachusetts, and on the characteristic of puritanic New England. A few such instances of cool and sarcastic bravery at the present day would silence the unlawful pistol and rifle.

When Judge Thatcher, of Massachusetts, was a member of Congress, he was challenged to a duel, by Mr. Blount, of North Carolina, for words spoken in debate. The Judge, on reading the message from Mr. B., adjusted his wig, and said to the bearer, “Give my respectful compliments to your master, and tell him he cannot have a definite answer to his note to-day. Let him be patient a short time, till I can write to

Portland, and receive an answer. I always consult my wife on matters of importance, well knowing that she is a better judge of family affairs than myself; if she consents to take the choice of becoming a widow, or having her husband hanged for murder, I certainly will fight Mr. Blount.”

MOUNT CALVARY.

“I turned from it soon, however, to look for a spot of still more absorbing interest. Where was Mount Calvary? Not far from me rose two domes, one somewhat peaked, the other more obtuse, but very large. In all directions, however, were domes of various sizes, and the mind was puzzled, though still arrested by the position as well as the magnitude of these two. A couple of old and venerable monks were hanging over the parapet of a neighboring convent watching my motions, and turning to inquire of them, I found my surmise had been correct. This was the church of Mount Calvary and of the Holy Sepulchre. “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” “At least,” a voice seemed to say to me, “walk here with seriousness and humility; bow thy head, and cleanse thy heart, and tread with meekness the ground trod by Him who was here humbled for thee, and here bore thy sins upon the cross.” It was the Sabbath also—this first day of our visit; and the quiet and healthful influence of that holy season was added to the power which Jerusalem would at any time have exercised upon the heart.—*Jones’ Excursions.*

CANTON COLLEGE, ILLINOIS.

This young institution, under the charge of Pres’t. Perry, is situated in the flourishing village of Canton, Fulton county, Illinois, a region which is reputed to be healthy, and settled by an industrious and moral class of people. It appears from the Circular of the Trustees that the College building is insufficient for the accommodation of professors and pupils, and that an additional one will shortly be commenced. The institution has a good philosophic and chemical apparatus, and a small but well selected library. The course of study corresponds with that pursued in similar Colleges. The Trustees speak in strong terms of commendation of the Faculty. The annual commencement occurs on the first Thursday of September.

Letters seem to keep pace with the tide of emigration. Seminaries of learning are springing up all over the West. The flowers of literature are blooming amid the flowers of the prairie. The freshmen of the college, and the “coons of the forest, are hunting persimmons up the same tree.—*Cincinnati Chronicle.*

ANECDOTE OF DR. DODD.

As the unfortunate Dr. Dodd stepped into the mourning coach which carried him to the place of execution, a female deity accosted him in these words:—“Doctor, where is now, the Lord thy God?” “Woman,” replied the Doctor, “go home, open your Bible at the seventh chapter of the prophet Micah, eighth, ninth and tenth verses, and you will find.” She did as directed, and read the following words:—“Rejoice not against me, O mine enemy, when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets.” She closed the book, and went and hanged herself! An awful lesson this to those who scoff at the word of God, and insult over the unfortunate, but repenting sinner.

COMMUNICATIONS.

For the Christian Secretary.

CHRISTIAN READERS.—In my visitations in the ministry of the gospel, I have heard many of you enquire for the Christian Secretary, when shall we again receive that once pleasing messenger of instruction and pious consolation to our spirits? You mourn’d its absence, and while a “*Witness*” came from a neighboring state, to supply the deficiency, speaking kindly, yet it was a strange face, and seemed to you like one of another nation; it was not your old companion, your tried and familiar acquaintance, no! Oh let us have the Secretary; surely, we are able and willing to support it, we can live happily without it.

Well, dear friends, here is your own CHRISTIAN SECRETARY, bringing glad tidings of great joy. Trusting in your affection and fidelity, our dear brother Cushman, as proprietor and editor, has re-commenced its publication. It will require payment in advance, and a two-fold increase of the present number of subscribers to enable Elder Cushman to continue the publication of it. If some one or two persons in each Baptist Society, will be pleased to visit each family and obtain (if they can) a patronage from every household, collect pay in advance, or be responsible to brother Cushman for it, he can continue the Secretary, rich in matter for the edification and consolation of readers. Without your energetic action and punctual payment, the Secretary cannot be continued!

“We are well able to go in and possess the land.” Such is the language of faith, and I believe the author of our faith will accomplish it.

M. B.

N. B. If our brethren, whom the Lord has enriched with ample resources would, not only take a copy of the Secretary for their own families, but also take and give it to some of the indigent households of our churches, it would be a cordial to their drooping spirits, and may be the medium of salvation to their children. “*Cast thy bread upon the waters, for thou shalt find it after many days.*”

For the Christian Secretary.

DEAR BROTHER CUSHMAN—I this evening received the first number of your most valuable paper. I sincerely rejoice for one, that you have found sufficient encouragement to enable you to undertake to publish a periodical so much needed by the Baptist brethren of this State. Although I deeply regret to see that your subscription list is inadequate to sustain it. I hope that this evil

will soon be remedied by daily additions to your list of subscribers. For no person should be without a religious paper in their families. And I trust that no members of the Baptist Church in this State will be without this weekly visitor. It acquaints us with the progress of truth through the State and other States, and brings each other as it were within our own circle.

That it may prosper, and that God may add his blessing is my sincere prayer.

New Britain, March 24th, 1838.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 30, 1838.

We have received numerous communications, both by letter, and by personal enquiry, to know the prospective character of the "Christian Secretary." Many of our brethren, actuated by prudence, are desirous to know in general terms, what they may expect, before they subscribe for the paper. We feel it a duty we owe to ourselves, and to them, to give the outlines of the course we wish to pursue. The enquiries we have received on the subject, are substantially contained in the three following questions: Will the "Christian Secretary" advocate the Benevolent Societies of the day? Will it lean towards any political party?—and what side, if any, will it take on the subject of slavery?

On the first of these questions, our opinion has for years been well known—except perhaps, that which relates to the "American and Foreign Bible Society,"—an institution more recently formed. In relation to that Society, we were of opinion fully, that the Providence of God, and the interests of truth called for such an institution at the time it was constituted. We have felt a deep interest in its prosperity. We have in some instances, endeavored to vindicate its claims against misrepresentations through the secular press. And it will in future gratify us to publish any article which may promote and advance its holy object.

In relation to party politics, we shall endeavor to maintain entire silence. Our office is disconnected with any political party, and our Brother, JAMES H. LATHROP, whom we have obtained as our printer, will cordially co-incide with us in a neutral course. As we are retired in our feelings therefore, from warm excitement on the subject, we think there is little or no danger of any objectionable ebullitions dropping from our pen.

On the question of Slavery—we are willing to be open and explicit in the outset. We have commenced this paper pursuant to the general solicitation of the Baptists in this State. We have depended on them for patronage. And, considering the paper in a certain sense theirs, we feel bound to pay a proper deference to their general voice. That general voice, so far as we have understood it, has been, that to enter into the merits of that question to any purpose, would interfere with the object of a paper designed to convey religious intelligence, and spiritual instruction. We have our own private opinion on the subject, but we shall feel disposed, if we have any thing to advance, to present it through other mediums.

It is well known, that on the subject of Slavery, there are three prominent parties, all of whom should be heard in order to give a fair discussion. One party maintain that slavery as it exists in this country, though a great evil, nevertheless presents its evil, not so much in the abstract question of buying and selling human beings, as in the privation, and oppression the slaves endure.

Another party contend that slavery is in itself wrong—morally wrong—a heinous sin against God and man—and therefore ought to be done away, especially in the Churches of Christ.

A third party—and by no means a small party, believe that slavery is morally wrong; but that it is inexpedient, and of injurious tendency, to oppose the evil in the manner, and by the measures adopted at the present day. Articles, long and numerous have been published on this last side of the question.

Now if a paper is established to advocate either of the foregoing theories, no one can reasonably object. It is but exercising a right secured to every man by a republican government, and not to be infringed by statute law, nor by ruthless violence. But it will be perceived at once by every candid Christian, that a paper which shall be open impartially to all that shall be written on all sides, must necessarily be unable to convey a sufficient amount of such matter as the "Christian Secretary" is originally intended to impart. It is hoped therefore, that our correspondents, while they exercise their judgment on this topic will communicate their views, if they do it at all, through such channels as are open for that purpose.

We invite the particular attention of our readers to a very important article, which we this week publish from the "Christian Watchman," on the subject of DUELLING. We have no apprehensions that any of our pious, Christian readers stand in need of such restraints against temptation to the crime. But we deem it vitally important, that remarks so forcible, and sentiments founded on principles so just, should pass around the community, to strengthen and animate the public mind, until our State and National Legislatures, shall doom the duellist to the penalty his crime deserves. We are glad to see in this article, the public feelings turned away from the fickleness of sympathy, in deciding such cases. The danger of relying on mere sympathy in forming opinion of this, or any other horrid transaction, will be easily learned from circumstances like the following. If a man murders his neighbor with brutal atrocity, what is the decision of mere feeling in the case? It is this. We sympathize for the suffering victim, and with the distressed survivors, to that degree, that we could stand with indifference and see the murderer put to instant death, without court or jury. But no sooner is he tried and legally condemned, than we begin to grow indifferent to the starving orphan and broken-hearted widow, and immediately begin to sympathize in prospect with the murderer himself, and almost look upon his execution like that of a martyr's. We would not intend by these remarks, to freeze up the sympathy of the tender heart in either case; but we think they fully show that we need some more substantial guide in regulating our views of such wanton, and enormous crimes.

At We invite attention to the Printers' advertisement on the last page. Any favors in their line of Job Printing, we presume will be thankfully attended to, and we doubt not will be executed to satisfaction.

IMPROVE YOUR TIME.—The most that we can ask of a watch, which is but a machine, is perhaps that it should keep time; but of man, a thinking, reasoning, intelligent being, it is very properly required that he should use the time, and so employ it as best to honor and glorify Him who allows him the use of it—which will always be found to contribute most to his own happiness. "Time," says an ancient writer, "is so precious an article, that Providence gives it to us in the smallest possible portions, never yielding us two moments at once, but always taking one when the other is bestowed."

BAPTISTS IN ALABAMA.—A writer in the Mobile Monitor says, that in 1821, there were, in the State, about 68 Baptist churches, 35 Ministers, and 2,500 Members. In 1825, there were 126 churches, 50 Ministers, and 5,000 communicants. In 1832, there were 238 churches, 116 Ministers, and about 9,000 members. In 1835, there were 298 churches, 152 Ministers, and 14,000 members. At the present time, there are about 390 churches, 180 Ministers, and 17,000 communicants. "A little one has become a thousand, and a small one a strong nation."

CONGRESS.—The Independent Treasury Bill passed the Senate on Saturday. The provision requiring all government dues to be paid in specie, was struck out. On the 26th, Mr. Southard presented a memorial from the Cherokee Indians, signed by about sixteen thousand, remonstrating against the treaty of New Echota, which is shortly to go into execution.

SOUTHERN RACES.—The Greensborough (Ala.) Beacon says, that one half the people of that town are running for the constable's office, and the other half from the constable himself. Horse racing, and this kind of man racing generally go together.

CONDITION OF SPAIN.—By late returns, it appears that during the last year in Spain, there were no less than 3,350 assassinations committed, and 7,900 robberies! What a state of Society does this manifest!

AMERICAN LYCEUM.—The eighth annual meeting of the American Lyceum is to be held in this city next month.

CHRISTIAN BAPTISM.—An Examination of the Rev. Mr. FOWLER's Lectures on the mode and subjects of Baptism, by A. BRONSON, Pastor of the Baptist Church, in Fall River, Mass.

"Buy the Truth and sell it not."
"Truth needs no apology, and error deserves none."
The above work is advertised for sale by Messrs. Canfield & Robins, of this city, and from a perusal of the work, it will be seen that Mr. Bronson has in his Examination of Fowler, very ably refuted the arguments of Rev. Mr. Sprague, in his late discourse on the subject of Baptism, delivered in the Free Church in this city. To those who wish to give a candid hearing to both sides of the argument, before deciding, Mr. Bronson's work will be very opportune.—Com.

SUMMARY OF INTELLIGENCE.

INDIAN DISTURBANCES.—The Raleigh, N. C. Register says, "We entertain serious fears that much difficulty is about to be experienced in carrying into execution the treaty with the Cherokee Indians, which provides for their removal beyond the Mississippi. We have a considerable body of them, it is known, in the southwestern part of North Carolina, and so alarming are the indications of hostility among them, that the General Government has made a requisition upon the Executive of the State, for a force of volunteer Infantry. The Adjutant General has, accordingly, by the direction of Governor Dudley, issued orders to the proper commanding officers, to call out their respective regiments, with a view to the immediate organization, if practicable, of one or more volunteer companies in each."

About twenty thousand barrels of sperm and whale oil, arrived at New Bedford, on the 24th and 25 inst. in nine vessels, and valued at two hundred and sixty thousand dollars. A portion of the oil was disposed of previous to arrival, and for the balance higher rates are expected to be obtained, in consequence of the advance in the European markets. The last sales in this market were at 31 cents, though holders have been asking something over this rate.

LAKE ONTARIO.—The Oswego Palladium of the 21st inst. says, On Sunday last the ice in our harbor and river commenced breaking up and both are now clear of ice. We hope soon to be again cheered by the inspiring music of our steamers, the cheerful "yo-heave-ho" of our sailors, and the busy hum of industry.

The Nashville Union says, The Steamboat Liverpool burst her stand-pipe on the 10th inst. while on her passage from Little Rock to Memphis, by which accident five persons were killed and eleven badly scaled.

PLEASURE EXCURSION.—The Baltimore Gazette states that a pleasure excursion is to sail from that city for Europe on the first of May, to be absent nine months—passage \$500. A chance for those who have got the money and nothing else to do with it.

Begging has become a trade in New York. Night and day the streets are filled with women and children soliciting alms. They enter almost every house, store, and office, under pretence of begging—if observed they beg—if not, they take all they can lay hands on.

The jailor in Exeter, N. H. advertises that any person applying soon can have his choice of rooms in that institution, as they are all at present unoccupied.

BANK FAILURE.—The Boston Atlas states that the Windsor Bank, Vt. has failed.

N. Y. CANALS.—The water is to be let into the State Canals and be in navigable order on the 12th of April.

The Pennsylvania canals were opened last week for navigation.

The lower House of the Ohio Legislature have repealed the law authorizing imprisonment for debt.

A bill passed the House of Delegates for the State of Maryland, on Wednesday last, by 55 votes to 14, for the abolition of imprisonment for debt.

The Kentucky House of Representatives refused to pass a bill for the suppression of the use of Bowie Knives and other concealed weapons.

THE FLORIDA WAR.

General Jesup has written confidentially to the government his serious opinion that the war cannot be terminated for years to come, except by allowing the Seminoles to continue to occupy their country in the South of Florida; he advises that measure, and suspends further operations until he shall receive further orders, for which he presses forthwith, as he says, by the middle of April, at furthest, the troops must be withdrawn from all the posts in the interior, to preserve their lives."

Col. Gadsden also writes a melancholy picture of the condition of affairs in Middle Florida, which if something is not done, will soon be in as deplorable a condition as the South. The President communicated these letters to Congress on Friday last. From St. Augustine they wrote severely against Jesup's proposition and so disgraceful a termination of the contest. Maj. Whitehurst and Lieut. Gen. Hernandez have come to Washington from East Florida on the subject.—Hagerstown Advertiser.

INDIANS IN THE UNITED STATES.—The number of Indians east of the Mississippi is 48,365. The number of Indians who have emigrated to the West of the Mississippi is 52,827. The number composing the indigenous tribes within striking distance of the Western Frontier, amounting, to 231,806. And the whole number of Indians within the limits of the United States, 332,498. Assuming that every fifth one may be a warrior, the number of their fighting men is 66,500.

DRINKING AND DRINKING.—The legislature of Tennessee, at its last session, have entirely prohibited the retail of spirituous liquors in lesser quantities than one quart. They have also passed very severe and heavy penalties for the carrying and use of Bowie knives.—Alb. Journal.

The extent to which counterfeiting has been carried on in Ohio, may be inferred from the fact that since June last, the United States Marshal at Akron, has assisted in detecting \$662,000 of counterfeit bills, which were in circulation, but had never been put into circulation. The same officer had also made 26 arrests, and captured three persons, together with plates, dies, and other apparatus for counterfeiting.—N. Y. Mer. Advertiser.

SHOCKING CIRCUMSTANCE.—We learn that a little girl in Bayard street, N. Y. was on Sunday, crushed or smothered to death by her drunken father who had thrown himself upon her on the bed, and thus unconsciously committed murder upon his own child from the state of insensibility to which he was reduced by his beastly passion for liquor.

Two melancholy events occurred at the races at Velasco, Texas, on the 22d ult. Ebenezer Smith, of the firm of Oakley & Smith, was carried out to sea while endeavoring to cross the river, and all search for him has been in vain; and a young man named Wm. McConnell, in the employ of Gen. Green, shot himself through the heart in a fit of desperation, arising from severe losses by gaming.

A FACT TO BE NOTED.—Seven years ago, there were 1129 distilleries in New York; now there are only 200.

DEATH BY LIGHTNING.—Mr. Joseph Hislop, of Harrison county, Indiana, was killed by lightning on the first instant, while setting by the fire. Such an occurrence is extraordinary at this season of the year.

The Howard College, in Fayette, Missouri, has been destroyed by fire. Loss heavy.

HONESTY.

A certain poor widow, one winter's day, had just consumed her little stock of food in cooking a scanty meal for herself and children without knowing where she could obtain any more. She put her children to bed, soon after, and sat shivering over a few dying embers, in full view of a large wood pile, belonging to her rich hard-hearted neighbor. The thought darted into her mind, "had I but one handful of that wood to keep me from freezing, how glad I should be, he has enough, and would never miss it." After many struggles, she concluded to go after her neighbor had gone to bed, and get one handful, that she might be able to cook herself some breakfast. She went and picked up the wood, but the thought of stealing so overwhelmed her, that forgetting where she was, spoke aloud, "Have I come to this? Must I steal? O, I cannot. But if I don't I must freeze. But O, I can't steal. She threw down the wood and walked away. Again the horrors of winter drove her back, again she picked up the wood, and threw it down saying, "I can't steal, and if I perish, I will perish." She went home and went to bed. The rich man stood in the door and heard all the poor woman had said, and it softened his heart. Early next morning, he sent her two loads of wood, ready cut, and other articles, telling her that she was welcome; adding "you fairly beat the devil out of me last night."

The communication from brother E. B. of Northville, was received too late for insertion this week.

MARRIED.

In Groton on the 19th inst. by the Rev. Mark Mead, Mr. Edmund Fish, merchant of New York, to Miss Betsey Ann, eldest daughter of Latham Avery, Esq. of the former place.

DIED.

In this city, on the 22d inst. Mrs. Violet Gilman, aged 79.
At Avon, on the 22d inst. Capt. Samuel Alford, aged 67.
At Springfield, on the 19th, widow Bathsheba Warner, aged 75; on the 15th, Mrs. Naomi Ferre, aged 65, wife of Mr. Thaddeus Ferre; on the 14th, Mr. Abel Attleboro, aged 53.
At Woodstock, on the 7th inst. Dea. Charles Child, aged 87.

Notice.

The annual sale of seats in the Meeting House of the First Baptist Society, will take place on Tuesday, the 31 day of April next, at 9 o'clock, A. M.

The annual Meeting of the Society, will be held in the Conference Room, the same evening, at 7 o'clock.
AARON CLAPP,
D. TOWNSEND, Committee.

March 23.

NEW BOOKS.

Just received and for sale by

CANFIELD & ROBINS.

RETROSPECT of Western Travel—by H. Martineau, 2 vols.
Day of the Will.
The Monk of Cimices, &c. being the xiv vol. of the works of Mrs. Sherwood, Harpers uniform edition.
March 30.

W. S. CRANE, DENTIST.
Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmlays, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.
March 31st, 1838.

William G. West,
DEALER in Boys' and Men's LEATHERS, FUR CAPS, PALM LEAF HATS, &c.,—No. 221 Pearl street, (corner of Platt.)
New York, March, 31st, 1838.

NEW GOODS.

J. W. Dimock & Co.

HAVE this day received their Spring supply of goods of recent importations which have been purchased at the present low prices, and we offer them to our customers with entire confidence, that our friends will be satisfied on examination; they consist in part of Wool Dyed, Blk, Light and Dark Blue, Apple, Polish, Invisible, and Bottle Green, Drab Rattene, Violet Blue, Dahlia, Mulberry, Olive, Brown and Mixed Broad Cloths, from \$2.50, to \$11.50 per yard. Rib'd, Plain, and Striped Cassimers, and Satinets in great variety. Sup. Rich figured, White and Black Satin, do. Plain and Figured Velvets. Valencia, Marcelline, and Cashmere Vestings, Bombazines, Sup. Silk Velvets, Serges, Black Italian Cravats, Stocks, Bosoms, Collars, Suspenders, Hosiery, Gloves, Silk and Linen Hkfs., Measures, Squares, together with a large assortment of trimmings suited to the trade.

N. B. Our Customers may depend on having their garments made up in good taste, and finished within the time specified—all orders will be gratefully received and faithfully executed.
Spring fashions received.
March 30.

SELECT HYMNS.

ADAPTED to the Devotional Exercises of the Baptist Denomination—by J. H. Linsley & G. F. Davis.

The above Hymns are so arranged that a large portion are thrown together suited to Conference and Prayer Meetings; others are adapted for Family Worship; others for the Monthly Concert of Prayer; others for Sabbath Schools; others for Tract Meetings and others for Meetings of Peace Societies and Temperance Societies.

This work was called for by the existing state of things because it fills a chasm that no other Hymn Book does.
They may be had wholesale and retail of the Publishers.

CANFIELD & ROBINS.
180 Main St.
Hartford, March 30.

A CARD.

A. F. HASTINGS.

WOULD inform his friends and the public that he has opened a New Dry Goods Store, at No. 219 Main nearly opposite Pratt street, where he will be happy to serve all who may favor him with their patronage to the best of his abilities.

The advantage of selection from an entire NEW STOCK, and at prices as low as elsewhere, offer great inducements to the purchaser.
March 30.

New Dry Goods.

IN the assortment of Fresh Dry Goods selected with great care, and of late importation and manufacture, now opening at No. 219 Main street, may be found

Rich new styles French Calicoes, Jaconets and Gingham.

Do. Calicoes and Gingham, in mourning and 2d mourning.

A few pieces Lyonesse and Mouslin, de Lain of choice patterns, Super Medium and common Bombazines.

Very splendid 4-4 Blue Black Rex Silk.

do. do. Gros de Swiss and Poul de Soi.

Real Mattoni's Italian. A few pieces low price Black Silks. Some desirable colored Silks. Super and Extra Super Velvets.

A full assortment of white Goods, such as Cambrics, Jaconets, Sarsnet and Mediums, Mulls, Figured and Plain and Plaid Swiss Goods, Bishop Lawn, and Saccharilla Cambrics, &c. &c.

Ladies' and Gentlemen's Black, White and colored Silk and Kid Gloves. Ladies Long white Kid and open work Silk Gloves.

Broadcloths of almost every color, from Superfine to low priced. Cassimeres and Satinets, some splendid for Gentlemen's wear. Fancy and plain colored do. for boys clothes, together with an assortment of Summer stuffs.

Fine Linens, together with a few pieces extra fine, expressly for retail trade. Wallham and Hamilton, together with almost every style Cotton Goods. Batting of a quality not excelled in the city by pound or bale.

Customers may find in this establishment the goods usually kept in a Thread and Needle store of the very best quality, as no other will be retained.

The above, together with many other articles, were bought mostly for cash, and will be sold for cash, as low as at any other establishment in the State.

A. F. HASTINGS.

March 30.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$300,000.

SECURED and vested in the best possible manner

—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace, George Beach,

Thomas Belden, Stephen Spencer,

Samuel Tudor, James Thomas,

Griffin Steadman, Elisha Peck,

Henry Kibbourn, Daniel Burgess,

Joseph Morgan, Ward Woodbridge,

Elisha Dodd, Joseph Church,

Jesse Savage, Horatio Alden,

Joseph Pratt.

THOMAS K. BRACE, Pres't.

SIMEON L. LOOMIS, Sec'y.

The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838.

NEW GOODS.

THE subscriber is now receiving his spring supply of New Goods, which in addition to his former stock, makes his assortment very extensive, consisting partly of Broad Cloths, Cassimers, Satinets, Flannels, French and English Merinoes, Black, blue black, colored, figured and plain silks, French, English and American Calico Prints, Gingham, Printed French Muslins, Irish Linens, Damask Table Linen, Diaper, Linen Cambric and Handkerchiefs, Cross-hatched, figured and plain Mull Muslin, Sarsnet and Medium Cambrics, Fancy Handkerchiefs and Shawls of all kinds, Silk Cravats, Ladies' and Gentlemen's best Gloves, a large assortment of Hosiery, an extensive assortment of Ribbons, best of Needles and Pins, Tapes, Persian, Taylor's and Clark's Spool Thread, Bleached and unbleached Sheetings, and Shirtings, Batting, &c. &c.

Shell, and Imitation Shell, Wrought and plain, Cap, Twist, Circle, and side Combs, Ivory Combs, Dressing Combs, French Travelling, Fruit and work Baskets, Cloth, Hair, Crumb and Teeth Brushes, Spool Stands, Pen Knives, with many other Goods which are usually found in a Dry Goods, or Variety Store. The above Goods, are of that quality, and will be sold at such low prices that the public will find it for their advantage to call before they purchase elsewhere.

AARON CLAPP.

March 23.

CANFIELD & ROBINS,

Publishers, Booksellers & Stationers.

DIRECTLY WEST OF THE STATE HOUSE, 180 MAIN-ST. HARTFORD.

Keep for Sale a full assortment of Books and Stationery, among which are the following:

SCHOOL BOOKS.

HISTORIES.—Olney's History of the U. States, a new work just published by Durrie & Peck, N. Haven. Goodrich's History of the United States, Hale's do., Webster's do., Goodrich's Ecclesiastical History, Robbins' Ancient and Modern History, Universal History, accompanied by an Atlas, by Emma Willard, Whipple's Compend, Tyler's History, Goldsmith's do.

ARITHMETICS.—Olney's School Arithmetic, a new work, just published by C. & R. Smith's Arithmetic, Emerson's do., Colburn's do., Daboll's do., Ainsworth's do., Green's do., Davies' do., Lacroix's do.

READING BOOKS.—Reader's Guide, by John Hall, A. M. Principal of Ellington High School, a new and popular work, just published by C. & R. Porter's Rhetorical Reader, Eclectic do., National Preceptor, National Reader, American First Class Book, General Class Book, Popular Reader, Improved do., Intellectual do., Young Ladies' Class Book, Lovell's U. S. Speaker, Worcester's 1st, 2d and 3d Books, Columbian Orator, English Reader, Child's Guide, Juvenile Reader, Easy do., Young Reader, &c. &c.

GEOGRAPHIES.—Woodbridge & Willard's Geography and Atlas, Woodbridge's Geography and Atlas, Olney's do., Smith's do., Malte-Brun do., Hunting-ton's do., Olney's Introduction, Parley's Geography, Brinsmade's do., Hall's do., Village School do.

MARSHALL'S NEW SYSTEM OF WRITING, admirably adapted for practical utility. These Writing Books are becoming extensively and deservedly popular. No school should be without them.

DICTIONARIES.—Webster's 5vo. Dictionary, do. School do., do. Small do., Walker's 8vo. do., do. School do., Worcester's do., Turner's do., Walker's do., Johnson's do.

GRAMMARS.—Smith's Productive Grammar, Kirkham's do., Greenleaf's do., Murray's do., Webster's do., Cobb's do., Brown's do., &c. &c.

CHEMISTRY.—Comstock's Chemistry, Jones's do., Blake's do., Chemistry for Beginners, Turner's Chemistry, Webster's do., Stillman's do.

PHILOSOPHY.—Comstock's Philosophy, Jones's do., Blake's do., Olmsted's do., Blair's do., &c. &c.

BOTANY.—Lincoln's Botany, Comstock's do., Eaton's do., Torrey's do., Botany for Beginners, &c. &c.

MATHEMATICS.—Day's Mathematics, Cambridge do., Playfair's Euclid, Totten's Algebra, Day's do., Davies' Legendre.

CLASSICS, GREEK.—Donnegan's Greek Lexicon, Grove's do., Jacob's Greek Reader, Greek Testament, Goodrich's Greek Grammar, Fisk's Greek Grammar and Exercises, Negris' Grammar of Modern Greek, Buttman's Larger Grammar, Græca Majora, Græca Minora, Esclines' and Demosthenes' Orations on the Crown, Xenophon's Anabasis, Xenophon's Cyropædia, Hutchinson's Xenophon, Felton's, Valpy's and Ogilby's Homer.

Latin.—Ainsworth's Dictionary, Dymock's Ainsworth Dictionary, Anthon's Lempriere's Classical Dictionary, Lempriere's Dictionary, Cooper's do., Gould's and Ogilby's Virgil, Livy, Tacitus, Ovid, Juvenal, Sallust, Jacob's Latin Reader, Goodrich's Latin Lessons, Washington's Vita, Gould's Adam's Latin Grammar, Historie Sacra.

FRENCH.—Boyer's Dictionary, Meadows' do., Nugent's do., Bolmar's Phrases, Perrin's Fables, Lezic's do., Bolmar's Lezic's, Benc's, and Saurat's French Grammars, Telemague, Charles XII., French First Class Book, Vie de Washington, Proverb's Dramatique.

Theological and Miscellaneous.

Bibles: assorted, from Quarto to 32mo., in various binding; Calmet's, Brown's, Robinson's, and Malcom's Dictionaries of the Bible; Cruden's, Butterworth's, and Brown's Concordance; Horne on the Critical Study of the Scriptures; Horne on the Psalms; Fuller's Works; Dwight's Theology; John Bunyan's Works; Paley's Works; Clark's Discourses; Burder's Village Sermons; Saurin's do.; Wayland's do.; Jay's do.; Payson's do.; Jay's Lectures; Jay's Exercises; Jay's Prayers; John

POETRY.

Communicated for the Christian Secretary.

THE EXILE, TO A THISTLEDOWN.

A Thistledown comes sailing by
Upon its fairy wings,
And to my sad and lonely heart
A rush of memory brings;
I think upon the happy time,
When young and free from care
My heart was like that Thistledown,
Almost as light as air.

I think upon my early home,
My sister, sweet and gay,
Who chased with me the Thistledown,
My brothers, where are they,
And all the loving, social band
Who met around the hearth?
Oh! some are gone forevermore,
They're passed away from earth.

I would I were that Thistledown,
I'd mount the wings of air,
And blest with light and far'ring gales,
How soon would I be there;
I'd plant myself beside the door,
And grace beneath the light
Of those dear eyes I love so well,
And flourish in their sight.

M. St. L. L.

A DREAM.

Slumber stole o'er my senses—calm and sweet;
I thought myself within the humble church,
Where oft in childhood's happy hours, I sat
With her the lost, lamented; and I heard
The words of Truth poured forth so deep, so strong,
That they had power to touch the inmost soul;
The Theme was Calvary.—Where the heart so dead
To human feelings, but must melt to hear
That solemn scene described. My soul was wrapp'd
In deep attention, when I heard my name
Breathed low and clear, as if an angel spoke.
I started forth to meet the summons.—There
Stood one, who long had left this world behind,
In the bright hope of heavenly joys to come;
She seemed just come from some long pilgrimage,
Weary and faint; and these the words she spoke—

"Sister, I come to thee
From that bright world where care can never come,
That glorious mansion which is now my home,
To set thee free
From sin's dark bondage, and to point the way
That leads to realms of everlasting day.

Give unto Him thy youth
Who gave for us his life upon the tree,
And bow to Him, the humble, willing knee;
The book of Truth
Take for thy guide,—when earthly things shall fail
This will support thee, through Death's gloomy vale.

The vision fled, and slumber left mine eyes,
But deep within my heart the words remained:
Oh! sister! sister! hover near me still,
And with a guardian angel's watchful care
Keep my weak, wandering heart, till fleeting time
With me, shall be no more.

M. St. L. L.

MISCELLANEOUS.

ON THE WANT OF RELIGIOUS ENJOYMENTS.

Much spiritual consolation is lost, owing to our faith in Christianity not being more steady and sincere. As the progress of every one, in his advanced stages of language and science, must be sensibly retarded, if he fail often to examine the first rudiments; so we have little reason to expect the refined pleasures of the gospel, while our acquaintance with the principle which led us to embrace it, is partial and confused. The many facilities and temptations, afforded in these days to embrace Christianity on false grounds, render it necessary, that we should enquire whether our profession be not more the result of instruction, or of the scenes of piety to which we have been long accustomed, than the effect of a superior agent inducing us to believe the record, which God has given of his Son. How great soever the advantages which we have enjoyed, it must not be forgotten, that these are but means or instruments; and are quite independent of that act of the mind, with which the saving reception of the truth is inseparably connected. Since the Author of nature has been pleased to place the sources of our happiness principally in ourselves, the experience of every one competent to decide, will teach him, how truly this is the case, in the momentous concerns of religion. Nor is a close and long continued investigation of the Christian evidences sufficient to inspire the mind with unshaken confidence. The reasonings and information furnished by Lardner, Butler, Paley, and others, may qualify us to disarm the acutest infidel, but afford no effectual barrier against perplexity and doubt. The mists which the general apostasy has collected are too dense and palpable to be dispelled by the splendors of genius or eloquence. There are, if we may be allowed the expression, certain spaces in the human mind, some deep retired recesses, in which sin and Satan are wont to revel, but where the light of merely rational evidence in favor of divine things has never penetrated. Hence, however richly we may be supplied with the proofs of Revelation, on these can never be grafted that faith which produces joy unspeakable and full of glory. This, it is scarcely necessary to add, is the work of Omnipotence, and the happy result of fervent effectual prayer.

Some may probably impute the want of that superior bliss of which we are speaking, to a dissatisfaction with the method of divine communications. They seem to be suspended between hope and fear with respect to the existence of invisible realities, to pant for demonstration in religion, and eager to listen to a voice from the excellent glory, confirming the doctrines and promises of the New Testament. In such a state of mind, we can never expect to feel the power of that word, which effectually worketh only in them who believe.

The sentiments that we have imbibed of certain truths of Christianity, may be as destructive of our peace, as the cause which we have just mentioned. It is to be regretted, that the sacredness and divinity which characterize the deep things of God, do not always make us acquiesce in what is beyond the compass of reason. We are often

tempted to give loose to a spirit of speculation, to lay our premises, and draw our conclusions in matters which involve us in endless mazes, and thereby increase our uneasiness. Although this is a topic very fruitful of remark, we can in this place, only refer to two or three points. It may be permitted us just to glance at the divine decrees for the purpose of increasing our adoration, but to expatiate long on what is not revealed, can never be attended with advantage. That religion which is formed on what is perfectly mysterious, can supply no motive to action, nor open any spring of consolation. Accordingly we have generally seen, that they who have delighted to dwell on the purposes of Deity, have been remarkable for presumption, and the love of controversy; while they have afforded no visible signs of truly religious enjoyments. It is strange that any should prefer to enter the clouds and darkness which envelope the throne of the Eternal, before walking in the light which Revelation was designed to shed on these lower regions. In transgressing the boundaries of modesty, we may expect to meet with much to bewilder, but with little to comfort.

A firm persuasion of the necessity of divine agency in accomplishing our salvation, is far from being always attended with happy effects. The theory of some regards it, as nearly superseding our active energies, and we are all liable to be more indifferent, than if there were no spirit to renew, sanctify, and save us. The very attempt to impress the mind with such a view of this great truth, as altogether excludes every meritorious performance, may lead us, if we are not watchful, to lose sight of the works of obedience and gratitude, which it strongly inculcates. It is owing to an inattention to the practical bearings of this subject, that many have been led to consider any extraordinary act of piety, as "temerity affecting to take the course where the chariot of Omnipotence is to drive." With these sentiments it is in vain to expect the Spirit, to bear witness to our spirits that we are the children of God.

By failing to set a high value on revealed truth, our consolations must, of necessity, be small. We are too much in the habit of viewing it as a mere theory. While it recommends itself to the understanding, we forget its celestial origin, and exalted claims. To store our minds with pleasing thoughts, and agreeable imagery, we have no objection to commit a large portion of any human composition to memory. Do we always evince equal delight in hiding the word of God in our hearts, that we may not sin against him? We have spared it, it is probable, no exertion of intellect, in endeavoring to comprehend the abstruse reasonings and profound inventions of men. Is it habitual with us, to examine, with the same patient toil, the sublime discoveries of Revelation? Or are we not dissatisfied, when difficulties do not vanish at the touch? There are many admired authors whom we often read with such freshness of interest, as if we had never perused them before; but with what apathy do we at times revolve the sacred page, though it reveals our guilt, proclaims our pardon, and points us to immortality on high. The impassioned eloquence and glowing description of the orator and the poet enchant the imagination in the moments of leisure and retirement; but the doctrines of the Cross recur to the thoughts with little emotion, and fall upon the mind with no greater energy than the glimmering dawn upon the face of nature: so great is the authority with which some men's opinions are invested, that we should fear to be thought opposed to their decisions. It may be worth while to enquire whether we tremble at the word of Him, who "then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." It cannot be necessary to multiply arguments to shew, that the Bible has a sovereign and exclusive claim on our attention; or that it is utterly inconsistent to expect to be consoled by Christianity, while she is permitted to retire into the shade. She must, like her glorious Author, have in all things the pre-eminence. But, "let her be urged to forget her celestial origin and destiny, to forget that she came from God, and returns to God, and—she resents the foul indignity, claps her wings and takes her flight, leaving nothing but a base and sanctimonious hypocrisy in her room."

It is natural to suppose the pure and elevated enjoyments of the Gospel, would require a correspondent state of heart. Accordingly, a deep sense of the evil of sin, accompanied with godly sorrow, is an indispensable pre-requisite. During the early stages of conversion, there is in general great tenderness of conscience. The remembrance of the number and magnitude of crimes committed, wounds the spirit; and though such tokens of the divine favor may be shown, as inspire confidence, the Christian rejoices with trembling. He is anxious not to forget his low estate, and he breathes after holiness. But in the experience of many these feelings are not matured into habit. Instead of having a more vivid impression of purity, we suffer inbred corruptions and the charms of worldly objects to obscure, in some degree, the holy lustre of divine things. By becoming familiar and common, they cease to attract; and as this is owing to a criminal neglect on our part, we need not be surprised, if they also cease to delight.

We may mention as a reason, why we are not more happy, a dull formality in religion. The light of heavenly truth is distinguished for its quickening and transforming influence. To kindle devotion, to excite in us longings after God, and to urge us to the vigorous pursuit of eternal good, is the grand design for which the Spirit was given. This forms the scope of all the ordinances of divine appointment, and every duty, which we are required to fulfil, is adapted to accomplish the same end. We are nevertheless chargeable, at times, with bringing to our sacred exercises an almost quiescent state of feeling. We repair to the closet, and to the family altar, as if driven by some mechanical force, rather than by a soft and pleasing impulse, while the more public services are not attended with the consecration of our powers. It is rare that we exert an energy equal to the occasion. In the pursuit of other objects, of no moment in comparison with our salvation, we can be raised to an intensity of action; but even on a sabbath day, when, in the sanctuary, the realities of eternity are opened before us, clothed with the greatest solemnity and interest, how seldom do we give to them an undivided at-

tention. Far from employing upon them the full force and vigor of the mind, we permit our thoughts to wander; cherish improper desires, and resign ourselves to an unsanctified imagination. The heart must be fully engaged during the season of worship, if we would experience it to be a time of refreshing, from the presence of the Lord.

They who are accustomed to reflect on this subject, are fully aware, that much more might be added to what is here advanced. We shall, however, proceed immediately to conclude our remarks. Some professors are naturally of a gloomy temperament, in consequence of which, they are apt to take such views of Christianity as are only adapted to nourish melancholy. The religion of others seems to take its complexion, in some degree, from the appearances of nature. While all is smiling and serene around them, they are not much in the habit of apprehending danger; but when the clouds gather blackness, when the heavens thunder, and the ether flashes with lightning their hopes and fears rise up alarmed, and instead of regarding the agitation of the elements as of use in the general system of the universe, they imagine the Deity is coming forth from his place, to punish them for their hypocrisy. During the full possession of health and vigor, we can, too contentedly, submit to our spiritual apathy, and listen to a secret but irresistible monitor, assuring us, that our piety is not powerful enough to sustain us in the hour of affliction, and to prepare us to undergo an exchange of worlds. There are, besides, many other peculiarities, which mark, at times, our religious character, the bare mention of which, may easily account for the want of more substantial happiness. Yet let it be remembered, there is ample provision in the gospel against every temptation, and that from whatever cause our joys are feeble and transitory, we must, in general, ascribe it to our failing to exercise a prudent forethought in matters which so immensely concern us. If we are conscious all is not right, let us not calculate on a more favorable season for the cultivation of piety; nor fondly imagine, though we remain inactive, brighter visions from above still await us. These are, at best, but undefinable anticipations, and in the language of a celebrated orator, "it is not required of us, to consider what may happen in the future; but to know with certainty, that unless we apply our minds to our affairs, and be willing to do that which is necessary, our case will be hopeless."—Eng. Bap. Magazine.

*Demosthenes.

From the Journal of the American Temperance Union.

TEMPERANCE FESTIVAL, PHILADELPHIA.

The Temperance Festival, in honor of Mr. Buckingham, and for the promotion of our cause, was held on the 22d ult.; and surpassed in its beauty, interest, and effect, our highest anticipations. The deep interest felt in it by the citizens of Philadelphia, was manifested in the fact that, after all the tickets, fifteen hundred in number, were disposed of, a demand was made for a thousand more. Near two thousand persons, it is estimated, were present, constituting a grand and most imposing scene. A table about eighty feet in length and four in breadth, covered with confectionary and fruits of the choicest character, and most tastefully spread, occupied the centre. The Festival was opened precisely at half past six by a full band; after which a fervent and appropriate prayer was offered by the Rev. John Chambers. The Corresponding Secretary of the American Temperance Union read several letters from distinguished gentlemen, who had been invited to attend the festival, but were unable.

Resolved, That we cordially welcome Mr. Buckingham to our shores and our city; and trust that, while unfolding to our countrymen the ancient wonders of the East, he will, wherever he goes, by his example and eloquence, aid in the suppression of intemperance.

Mr. Buckingham rose amid warm and enthusiastic cheers; and, for more than two hours, commanded the most profound attention of the immense audience. It will be impossible for us to give more than a general outline of his speech. He commenced with a very handsome compliment to the festival; and expressed a fear that the kindness of friends and the trumpet tongue of the press, had excited expectations which could not be realized; but he threw himself upon the indulgence of all around him. He beautifully alluded to Washington, on whose birth-night we were assembled, and who had ever commanded his highest admiration; and drew a rich parallel between the great work which he accomplished and that in which we are engaged.

Mr. B. gave a brief history of his own life, to show how he became enlisted in the Temperance cause. He had spent many years in the East, in Mohammedan and Pagan countries, where he travelled over thirty thousand miles, and saw three millions of people, and not more than six drunkards. On his return to England, he found it awfully abandoned to intemperance. England, he said, was a drunken nation, Scotland still drunker, and Ireland worst of all. His indignation was fired; and when invited to take a seat in Parliament, for Sheffield, he accepted the invitation, resolved that, if elected, he would commence there a work of reform for three kingdoms. He was known and opposed as a Temperance candidate; but, against all the supporters of intemperance, he was gloriously successful.

He commenced his work; the jeer, the sport, the ridicule of all Parliament; but petitions came to his support from every part of the kingdom. He proposed a committee of inquiry into the extent and causes of drunkenness and means of reform; and when the day for the discussion of his resolution arrived, the whole assembly seemed to be in a suppressed titter. But he poured out upon them a torrent of the most appalling facts, showing the intimate connexion between pauperism, crime, brutality, wretchedness, and spirit-drinking. He presented Leeds, with a population of two hundred thousand, drinking annually to the amount of three hundred thousand pounds sterling; paying a poor tax of one hundred and fifty thousand dollars, and labouring under a most distressing depression; and the town of Sheffield, losing thirteen men through drunkenness, in eleven days, &c. &c. The committee was granted, composed of thirty members, with power to send for persons and papers. They sat every day for three months,

and examined clergymen, magistrates, physicians, overseers of the poor, distillers, inn-keepers, brewers, and others engaged in the sale of strong drinks; and, as the result, it was estimated by the committee that, in Great Britain, fifty million pounds, per annum, were spent in strong drink, or one-sixth of all the annual industry of the country, which was three hundred million pounds, or fifteen hundred million dollars. But when the loss of time, arising from drinking; the loss of property from fires, shipwrecks, &c., from drunkenness, was also calculated, the total expense of intemperance in Great Britain was at least, two hundred million pounds, per annum. Such was the interest excited on the subject, through the country, that, out of six hundred and eighty-eight members of the House of Commons, no less than six hundred had petitions from their constituents to offer on the subject.

Mr. B. proposed similar inquiries to be made in America; as whether we had drunkenness; whether it was a great evil; what were its causes; and whether it could be remedied. He took up the plan of total abstinence from all intoxicating drinks, as the only remedy; and exposed, with uncommon acuteness and force, the wine-drinking of the higher classes, of ladies in particular; and showed it was in their power to break the fashion which had bound multitudes in the most horrid chains. He remarked, that, in the higher circles of Europe, there was by no means as much wine drunk now as formerly, and that the fashion of inviting and thus compelling others to drink wine, had been destroyed.

During his speech, which was full of beauty and wit, as well as sound argument, he was often enthusiastically cheered by the audience. He concluded by remarking, "that in that great festival, (and he hoped the walls of the edifice would often enclose such assemblages, for far different purposes than the usual frivolities and soul-destroying temptations of theatres,) in that great festival, he repeated, he recognised a much higher and nobler object, than the mere compliment paid to himself; he recognised the encouragement and promotion of the elevated principles of Temperance, by the citizens of Philadelphia; principles that were eminently calculated to increase and perfect the happiness of the whole human family, both here and hereafter."

After Mr. Buckingham sat down, the refreshments were distributed among the large assembly with good order; the band playing. But first of all, the venerable Mathew Carey gave a sentiment appropriate to the 22d of February, the whole assembly rising,—

"George Washington. Sacred is his memory."

The refreshments being served, the same venerable gentleman offered another resolution, which was unanimously adopted.

Resolved, That the recent inquiries of the French government, made through the French consul in our city, relative to the rise, progress, and results of the Temperance reformation, are highly gratifying; as affording a proof of the deep interest taken in our operations, by one of the most enlightened nations of Europe.

At the close of the meeting, Mr. Buckingham remarked, that as Hannibal led his son to swear eternal enmity to the Romans, so he had led his little son, then sitting by him, to engage, at the earliest period, in an uncompromising war with Alcohol in all its forms. And to show the hold the cause had on his mind and heart, he would read a few lines, the product of his youthful pen.

TEMPERANCE.

Raise the Temperance banner high,
Let your breasts with ardour glow;
To the crystal fountain fly,
Where the sparkling waters flow.

Dash the tankard to the earth,
Drink no more of ruby wine,
And round the drunkard's cheerless hearth,
Peace and comfort soon shall shine.

Come, ye drunkards, ye shall find
Happiness for you in store;
Come, ye of every land and kind,
Come to us and drink no more.

Then hail! bright Temperance, heavenly queen,
On us thy blessings pour,
On thee shall tott'ring drunkards lean,
And vow, to drink no more.

L. S. F. Y. B.

The audience retired about 11 o'clock, in good order, gratified with an entertainment which "cheers but not intoxicates," convinced, we believe, whatever their future course may be, that total abstinence is the best rule, and ready to acknowledge that this is the correct model for all future public festivities.

A BAD HUSBAND CURED.

An elderly man in my district, says a tract visitor, had for many years been very intemperate, the consequences of which were strikingly apparent in the remnants and rags which occupied the place of wardrobe and furniture, in the miserable garret where I often visited his heart broken wife. Abuse and neglect were the only solace she received from him who would have loved and cherished her, but for our ruinous and wicked license system, that bribe of anguish, tears and blood. On a visit about five months since, I found the husband at home and sober. Now, thought I, is my time, if ever. I urged, entreated, and at last obtained his signature to the temperance pledge; and he felt that he had gained a victory. I frequently called to converse and pray with him. He soon expressed a desire to attend church, from which he was prevented by the want of decent apparel. He was supplied, and was seen going to the house of God with his companion. He is hopefully converted; has erected the family altar; is propounded for church membership; and expects soon to sit down at the table of his Lord, with his joyful and happy wife.

N. Y. Obs.

Good News.—We learn that not more than one-half of the usual quantity of alcoholic spirits have been drawn through this place the present winter. Indeed, but little is sold, north of us, to what used to be sold. New-Hampshire farmers find it more profitable to employ their horses in ploughing their fields, than in drawing new rum, to burn up their constitutions. A better day, still, is dawning upon the Granite State; and in two years no man will deem it an honorable, or even a profitable business, to be engaged in the traffic of intoxicating liquors.—Concord paper.

Fourteenth Anniversary

OF THE BAPTIST GENERAL TRACT SOCIETY.
THE next annual meeting of the Baptist General Tract Society, will be held in Oliver-street Meeting-House, New-York, on Tuesday evening, April 24th, preceding the meeting of the General Convention. The members and friends of the Society generally are affectionately invited to attend.
By order of the Board,
WM. FORD, Secretary.

Philadelphia, Feb. 12, 1838.

NEW BOOKS.

PRIZE essay on Religious Dissensions—their causes and cure—by Rev. Pharellus Church, author of Philosophy of Benevolence.
Ripley's Notes on the Gospels, 1st. and 2d. vols.
Broun's examination of "Fowler on Baptism."
Judd's Review of "Stuart on Christian Baptism."
Ripley's Reply to Stuart on Baptism.
Celestial Scenery—by Thomas Dick, L. L. D.
Lockhart's Life of W. Scott, 6 vols.
Yankee Notions, with illustrations—by D. C. Johnston.

Also:
A general assortment of School, Theological and Miscellaneous Books.
CANFIELD & ROBINS.
March 23.

NEW SPRING GOODS.

JOHN OLMSTED & CO.
Are now opening their full Spring supply of DRY GOODS, purchased during the last three weeks, mostly at Auction, for cash, which will enable them to sell as cheap as any other establishment in the city. Among the Goods now opening, are

100 Pieces French Calicoes; Jaconets and Muslins, entire new designs and very handsome spring patterns; mourning and 2d mourning do. 50 Pieces rich printed Challis; Mouslin de Lain; Florine Silks; plain and printed mourning Challis; fine Bombazines.
200 pieces figured and plain, jet and black blue, and colored Silks and Rep's, in great variety, probably the best assortment ever offered in this city.
30 Brocade Shawls, in fawn, drab, brown, salmon, black and white centers, some very high cost; Linen Cambric Hdkfs. in plain, printed borders and printed centers; Scarfs, Fancy Hdkfs. and Shawls, in every variety; complete assortment of Lace Goods, Swiss Muslins, Hosiery, Gloves, zephyr worsted Crews, &c.

Also, a full assortment of Broadcloths, Cassimeres, Satinets, Vestings; a great variety of Goods for Men's and Boy's summer clothing; Italian Cravats, Umbrellas, Walthan and other domestic Cottons; Shirts; and fine Linens of superior fabric.

In their Carpet Room may be found a large assortment of CARPETINGS, and Carpet Goods of every description, new and elegant patterns, at reduced prices, together with every variety of Furniture Dry Goods and House-Keeping articles, at the lowest prices.
March 23.

NEW GOODS.

WILL be received in all next week a large and choice assortment of DRY GOODS, adapted to the season. As great care is taken in the selections of Goods my customers, and the public may depend upon all articles proving as recommended.

Silk Goods in every variety of style.
Superior fig'd blue blk and color'd do.
Merino and fig'd Cashmere Shawls,
French and English Prints and Muslins,
Broad Cloths, Cassimeres, and Satinets,
Men and Boys summer Fabrics,
100 doz. Hosiery (assortment complete.)
Domestic Goods by the piece at manufacturers prices. (Sales for cash, and the prices to comport with the times.)

JOHN WING.

Store North Wing of Baptist Church, Main street. March 23.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allen,
S. H. Huntington,	Edwin D. Morgan,
H. Huntington, Jr.	George Putnam,
Albert Day,	Junius S. Morgan.
Samuel Williams.	

JAMES G. BOLLES, Sec'y.

March 23, 1838.

PROTECTION

Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or amply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE

David F. Robinson,	Hezekiah King,
Wm. W. Ellsworth,	Asahel Saunders,
Henry Hudson,	S. B. Grant,
Thomas C. Perkins,	Henry Waterman,
Charles H. Northam,	Joshua P. Burnham,
Ebenezer Flower,	Francis Parsons,
Alexander H. Pomeroy,	Jeremiah Parsons,
Philip Ripley,	Lemuel Humphrey,
William Kellogg,	B. W. Green,
James M. Bunce,	George R. Bergh,
Edmund G. Howe,	Charles H. Brainard,
Thomas Belknap,	Morris Earle.

DAVID F. ROBINSON, Pres't.

JAMES M. GOODWIN, Sec'y.

March 23, 1838.

H. LATHROP & CO. PRINTERS.

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HANDBILLS, BLANKS, &c. &c.

Will be done to order, at short notice, and on favorable terms.

Hartford, March 23d, 1838.